

THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XVII.

Saturday, February 17, 1855.

Price One Penny.

A Parable.

A certain Great Shepherd had a number of sheep in a country very remote from his chief residence. These sheep once belonged to one fold, and were tended by many good shepherds. But, from causes which need not be here described, these shepherds were taken away from the midst of the flock, and the sheep were left to themselves. In consequence the fold no longer retained them, and they went far astray, wandering, some here and some there, all over the country, until most of them grew very intractable and wild in their nature, and very rough, ragged, and filthy in their appearance.

After they had been in this forlorn condition for a long time, the Great Shepherd, having before determined in his heart to gather them together again, established a fold in a particular portion of that country. He appointed a chief shepherd, to take charge of the fold, and gave him authority to appoint and send other shepherds, as many as might be required, into all parts of the country, to seek after the scattered sheep, and win back all those who would follow them to the fold. The Great Shepherd also bestowed upon the chief shepherd of the fold the prerogative of apportioning the sheep, after they were gathered together, to the different departments of the fold, and of appointing the shep-

herds who should have the care of the sheep in these various departments. This prerogative was bestowed only upon the chief shepherd, no other shepherd had any claim to it, though the chief shepherd could authorize any of the others to act for him.

Accordingly the chief shepherd sent forth many shepherds throughout the length and breadth of the land, to find out the scattered sheep, and to bring them to the fold, that they might be washed, and made clean, and become docile and obedient. He also gave these shepherds strict instructions to bring all the sheep they could as clean as possible to the fold, and not to make any covenants or arrangements with them on the way as to who should be shepherds over them when in the fold.

These shepherds started out, and travelled long distances, encountering fatigue and privation, over seas, along rivers, across deserts, over mountains, and through valleys, diligently seeking out the sheep, wherever they might be. After a time these shepherds succeeded in finding a considerable number of sheep in various parts of the country, and many of the shepherds began to return with them to the fold. But some of the shepherds were so thoughtless as to forget, or so frolic as to wilfully violate, the strict

instructions imparted to them by the chief shepherd, and began to persuade certain of the sheep, and especially the young lambs, to attach themselves to their department of the fold, when they did not know that the chief shepherd would give them the charge of any department at all. Others of the shepherds made covenants with some of the sheep and lambs to a similar effect.

The shepherds who had acted so unwisely gradually found, as they approached the fold, that their souls were not set unflinchingly towards the chief shepherd, and although they greatly desired him to confirm the covenants and arrangements which they had made with the sheep and the lambs, yet their hearts faltered, and they felt half afraid and half ashamed to meet him. But being greatly desirous to retain what they had so unlawfully appropriated to themselves, they mustered up all the courage they could, and presenting themselves before him, requested him to give them charge over such and such sheep and lambs which they had in reality previously been taking, or at least covenanting to take, to themselves. But they not meeting him with a frank and an open countenance, he, being of great discernment, knew their hearts, and saw that they had not abode by the instructions which he had given them before they went to seek the sheep. Wherefore he reprimanded them very severely, telling them of their great folly and wickedness in failing to do their duty, and in presuming to exercise an authority which the Great Shepherd had said was the prerogative of the chief shepherd alone, and in asking him to give what they had already taken, or covenanted to take, thus trying to make him merely their tool to confirm what they had already so disobediently done; or, in other words, to sanction as obedience what was in fact gross disobedience. He further assured them, in unmistakable terms, of the great displeasure of himself and the Great Shepherd at such unwarrantable deviations of duty, and such presumptuous usurpation of authority. He also told them that he was determined to oppose, promptly and sternly, all such proceedings.

Some of these unwise shepherds, after bitterly repenting of their folly, and proving more faithful and diligent in their duty, regained the favour of the chief

shepherd, and received charge of certain portions of the fold. But others were never afterwards known as shepherds in the fold.

Some of the sheep and lambs with whom these unwise shepherds had made covenants began, as they neared to the fold, to become as filthy as ever, although the shepherds had washed them at least once. They also began to get wild again in their nature, insomuch that they could scarcely recognize the voice of any of the shepherds but the particular ones who had been making covenants with them. When they were brought before the chief shepherd, he was not at all pleased with them, but he appeared to be such a kind and faithful shepherd, and there was something so winning about his voice, that many of them forgot the foolish shepherds who had misled them, and greatly desired to follow him, and be allowed to abide in the fold. He, being full of compassion, consented to their doing so, and caused them to be washed again, and watched over by good and faithful shepherds, and they soon again became white in appearance, and obedient in disposition. However, a few of the sheep and lambs would not be washed again, but they became filthier and more wild than ever.

All the shepherds were not so unwise. Many there were whose greatest study was to take home to the fold all the sheep and lambs they could, and to train and purify them by the way, so that if possible they might be presented obedient and clean before the chief shepherd, that they might be perfectly fit to associate with the flock already there, without contaminating any portion of it. The greatest joy of these shepherds appeared to be to present their little flocks without a spot or blemish before the chief shepherd, and then to hear him say—Well done, good and faithful shepherd, enter thou into the joy of the Great Shepherd. These shepherds ever strictly guarded themselves, lest they should in an evil moment forget their duty, and they would rather have gone back to the chief shepherd without a single sheep or lamb, than to have presumed to usurp his authority by making any arrangement or covenant with those they had charge over, as to who should be their shepherd in the fold. These shepherds would rather have laid down their lives in seeking the sheep in the most remote and inhospitable

deserts, than do anything which might draw away the attention of the sheep and lambs from hearkening to the voice of the chief shepherd. It is impossible to describe the ever watchful care of these good and faithful shepherds over all the sheep and lambs. They gently led the old ones, carried the lame and weak and young in their arms, protected all from the wild beasts by the way, shielded them as much as possible from the influence of the foolish shepherds, took them by clean paths, and diligently taught them, all the way to the fold, how to know and obey the voice of the chief shepherd.

When arrived at the fold, these shepherds appeared before the chief shepherd, with confidence and boldness, for perfect love casteth out fear. His countenance brightened upon them, and after asking of their welfare, and assuring them of his pleasure at once more beholding them, he desired to see their flocks, at the sight of which, when brought before him, he appeared filled with great satisfaction, and he commended them for following

the voice of their shepherds so obediently, and told them that if they would so continue they should never more be scattered, nor want for a faithful shepherd to watch over them. At this the sheep seemed particularly happy, indeed they took a great liking to the chief shepherd, and thought his voice the sweetest they ever heard, and they determined never to turn a deaf ear to it. This determination they kept, and they lived ever afterward in security, peace, and happiness.

But what shall be said of these faithful shepherds. Words cannot describe the pure and holy joy that pervaded their bosoms when the chief shepherd blessed them in the name of the Great Shepherd, and, because of the unsullied integrity of their hearts, and their great diligence and faithfulness, gave them charge over important and extensive departments of the fold. They lived continually in the favour of the chief shepherd, and in the course of time the Great Shepherd came from his chief residence and dwelt among them, and they lived ever after in the light of his countenance.

Address by Elder George A. Smith,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 6, 1854.

(From the "*Deseret News*," Oct. 26, 1854.)

I can say, in connection with brethren who have addressed you in the former part of the day, that it is with the greatest pleasure I arise at the present Conference to cast in my mite, and offer a few reflections upon the things of the kingdom, as they are rolling before us.

Our beloved President, at the close of the forenoon service, gave us a text he wished to have considered.

It has been my lot to be somewhat conversant with the Saints who dwell in the Valleys of the Mountains, or especially those who reside south of this city—my acquaintance with them has been very great for the last five years. There is no doubt but that a feeling of carelessness and indifference has been manifested by many in these valleys in relation to bequeathing their debts to the Perpetual Emigrating Fund for the assistance they have received.

It is not only an indifference which has been felt towards the Perpetual Emigrating Fund, but also to individuals who have expended their means to help their friends, neighbours, or brethren to this valley; they have frequently been treated with indifference and neglect, and I may say almost with cruelty, by some persons who have thus been helped; they are unwilling, until they can be very comfortable themselves, to assist those who have helped them. I have had my feelings hurt by instances of this kind which have been laid before me.

Now then, if I understand the text, it amounts to about this, (viz.) our Saviour's golden rule—"Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets." Or to use this expression of the Saviour's, in con-

nexion with that of our President, which would be, "Whatsoever ye would that men should do to you, do ye even so to them, *under like circumstances*, for this is the law of the prophets."

There is no object on the face of the earth more to be desired, than to bring the poor and honest Saints from the condition in which they are placed in the Old World, and set them down here in the midst of these mountains, where, by their own industry, economy, and prudence, they can provide for their wants, and for the wants of their children. The difficulties which surround the Saints in the Old World are increasing. The great wars are involving the principal nations of the earth at this time in very serious expenses, which are taking from the labouring masses, millions and millions of dollars to supply the fighting hosts with weapons of death, and engines for the destruction of their enemies, and the prosecution of their ambitious designs. While the Allied Powers are thus engaged, they are consuming the very source upon which the millions of the poor and needy are depending for their bread—for their existence.

If during the time of peace that has prevailed in Europe for the last ten years, it was necessary to help the poor and the needy away, it becomes ten fold more so under the present circumstances, when the nations are involving themselves in very expensive and disastrous wars.

It may be supposed that I am a little partial to some particular parties that are connected in this war; I am referring more particularly to the Allied Powers, but really I feel very little interest in the matter, any further than wherever Britain carries her sway the Gospel can follow in her liberal wake. To be sure, when a boy, my playmates used to say, "Two upon one is one too many;" and consequently if there is any sympathy, it would be in favour of Russia, as they are the weaker party, and are likely to have the worst of it. Then as far as the contest is concerned, there may be a very great feeling of indifference in the minds of many whether Turkey is actually devoured by the Russian bear, or carved up by the lion of the west of Europe; the event is precisely the same let it turn which way it may, as far as it affects us, in our emigration movements: it serves to stop the channel of trade, and consequently affects the interests of the

labouring classes of Great Britain, and a great proportion of the members of our Church are of this class.

I would say to those who are in arrears to the Perpetual Emigrating Fund, who know themselves to be such—if you have got houses, lands, cows, sheep, farms, or property of any description, come forward like honest men and settle up to the uttermost farthing, and begin again to amass property; and if you have been owing to this institution for one year, or from the first of its operations, give a liberal interest for the capital you have held, and which could not be used, or increased by the operations of the Fund. That would be my advice upon this subject; and then if you are able to subscribe enough, in addition, to bring one or two families, do that also. My advice to those who have just arrived is, that they fall not in the rear, as it has been this day complained of, but let them make it their first business to square off with the Fund that brought them here—to furnish this means as soon as it is in their power, to bring somebody else out from distant countries; and then you can take a fresh start in this mountain world. Even if you are a little behind when you have done this, scramble until you catch up again, for the facilities are a thousand to one in these valleys to what they were seven years ago.

When the Pioneers came here it looked a hard chance. There was not a single house to rent, and as to their being any prospect of having any, it looked very slim. But there has been slight changes since, and a very great change in relation to bread stuff. We have bread in abundance now; but then the only prospect of supply we had, was millions of black crickets. The change has been effected, and persons who land here with nothing but their hands, their bone and sinew, if they are indebted to the Fund or to persons for bringing them, they can soon pay these debts, and not only that, but they can soon establish themselves comfortably, and be prepared to help others.

I have noticed in the course of my travels an occasional individual, which I presume had lost by some of those who have not been willing to pay up; be that as it may, I have come across individuals who would lurk among the Saints—"Why," say they, "what can be the matter; something is dreadful wrong; this is not ancient

Mormonism—this is not the old religion we used to have years ago in the days of Joseph; something is entirely wrong; I do not see things as I used to, I do not understand them; and they finally begin to complain, and find fault, and murmur, and so it goes on from one time to another until they wonder if they could not get a better location in California. I have heard men murmur when they were surrounded with plenty, with peace, and the blessings of heaven. What is the cause of this? The cause is in themselves. Do you who have crossed the plains this season, expect to find the inhabitants of these valleys perfect? I think from all accounts you were ill prepared to associate with them if you had found them perfect; there would have been room at least for a doubt whether you could have been admitted at all. The great fault lies in individuals not doing right themselves, but undertaking to make others do right, or to find fault with others for not doing right.

It is some time since I read the New Testament, but I believe, if I recollect rightly, there is a passage somewhere in the Gospel according to St. Mark, which says, "So is the kingdom of God as if a man should cast seed in the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately, he putteth in the sickle, because the harvest is come." Well, I met a man that in the days of Joseph Smith used to be a very great man, in his own eyes at least—very spirited in the Church, tremendously so, and he tells me that things are going wrong, "Why," says he, "things are not now as they used to be." We will admit it; things are entirely different to what they were twenty years ago. Did any of you ever raise Indian corn in your lives? If so, you remember when it is six inches high it is very beautiful to the eye, it looks green and lovely, and it will grow very rapidly if you will only keep the weeds out of it; it will grow so rapidly that you can almost see it growing from day to day, and it is a pleasure to cultivate it. Suppose a man should go into a corn field when the corn is six, eight, or ten inches high, who had not been raised in a country where it was cultiva-

ted, but in some corner of the earth where it did not grow, and he had never seen such a plant before, and let him employ himself a few days in hoeing it and admiring its beauty. Suppose by some means he becomes perfectly blind for two or three months, and then goes into the field after he has received his sight, he now beholds corn seven, eight, and ten feet high, with large ears upon it; he would exclaim "What is this? Who has destroyed the beautiful plants that were here two months ago? What has become of them." He is told it is the same corn. "O it cannot be, for the corn is little stuff, and only grows eight or ten inches high, and very unlike this awkward stuff."

This compares well with some of our "Mormons" who are a little afflicted with the grunts; they do not know that the work of the Lord has been spreading rapidly, and growing stronger, and becoming more formidable than it was twenty years ago. There has been considerable advance since we used to gather around Joseph and Hyrum in Kirtland, to keep the mob from killing them.

I remember on a certain occasion the brethren were called together to prepare to defend Joseph against the mob, who were coming to destroy him if possible. Brother Cahoon was appointed captain of one of the largest companies, and it had ten men in it; it was the biggest company we could raise but one, and that contained fourteen men. Brother Cahoon gave us some advice; he advised us if the mob came and we were obliged to fire, to shoot at their legs; but should they advance upon us now, we would shoot higher than that; so if anybody will look at it candidly they will see that we have grown, and improved considerably in our ideas. To shoot at the legs of a mob is now altogether behind the times in "Mormonism." After brother Cahoon had advised us, brother Brigham rose and said that if the mob tackled him he would shoot at their hearts, and some of the company nearly apostatized. We must remember that we are in the advance; for the Lord has said, in these days He has commenced to do a great work, and called upon His servants to lay the foundation of it; the foundation being laid, then the work has to be done. In order to be participators in this, we must be honest with ourselves, with our brethren, and with the poor among the Lord's people; if we are, the blessings

of God will flow upon us; and our knowledge will increase, and all the light and intelligence that we desire from God will be poured out upon us; and our means will increase, and our substance will be blessed unto us. But if we adopt the other principle, although men do it from covetousness, it is the identical way to become poor. The Prophet said the liberal deviseth liberal things, and by his liberality he shall stand. This is the truth; it has been so among all generations, and with this people from the beginning.

It was customary before we entered this Church to hear a great deal of text preaching. The learned ministers would

select a text or passage of Scripture, measure it by a theological rule, divide it into heads, and then preach from it, preaching about every thing in the world but the thing in the text. After they had gone through this kind of maneuvering long enough, they would then appeal to the congregation to know if they had not preached to them the doctrine laid down in the text. Well, if I have preached from the text, excuse me.

I will close my remarks with the old-fashioned appeal, and if I have not preached the doctrines contained in the text, let me advise my friends to give heed to those doctrines anyhow.

History of Joseph Smith.

(Continued from page 88.)

[April, 1839.]

Brothers Kimball and Turley called on Judge King, who was mad at their having reported the case to the Governor; and, said he, "I could have done all the business for you properly, if you had come to me; and I would have signed the petition for all except Joe, and he is not fit to live." I bid brothers Kimball and Turley to be of good cheer, "for we shall be delivered; but no arm but God can deliver us now. Tell the brethren to be of good cheer, and get the Saints away as fast as possible."

Brothers Kimball and Turley were not permitted to enter the prison, and all the communication we had with them was through the grate of the dungeon. The brethren left Liberty on their return to Far West.

Friday, 5th. Brothers Kimball and Turley arrived at Far West.

This day, a company of about fifty men in Davis County swore that they would never eat or drink, until they had murdered Joe Smith. Their captain, William Bowman, swore, in the presence of Theodore Turley, that he would "never eat or drink, after he had seen Joe Smith, until he had murdered him." Also eight men—Captain Bogart, who was the County Judge, Dr. Lafferty, John Whitmer, and five others, came into the committee room, and presented to Theodore Turley the

paper concerning the Revelation of July 8, 1838, to Joseph Smith, that the Twelve were to take their leave at the building of Far West, on the twenty-sixth of April, to go to the Isles of the sea, and then asked him to read it. Turley said, "Gentlemen, I am well acquainted with it." They said, "Then you, as a rational man, will give up Joseph Smith being a Prophet and an inspired man, now he and the Twelve are scattered all over creation; let them come here if they dare; if they do, they will be murdered. As that Revelation cannot be fulfilled, you will now give up your faith."

Turley jumped up and said, "In the name of God, that Revelation will be fulfilled." They laughed him to scorn. John Whitmer hung down his head. They said, "If they (the Twelve) come, they will get murdered; they dare not come to take their leave here; that is like all the rest of Joe Smith's damned prophecies." They commenced on Turley and said, he had better do as John Corryll has done; "he is going to publish a book called 'Mormonism fairly delineated'; he is a sensible man, and you had better assist him."

Turley said, "Gentlemen, I presume there are men here who have heard Corryll say, 'Mormonism' was true, Joseph Smith was a Prophet, and inspired of God, &c. I now call upon you, John

Whitmer: you say Corril is a moral and good man; do you believe him, when he says the Book of Mormon is true, or when it is not true? There are many things published that they say is true, and again turn round and say it is false." Whitmer asked, "Do you hint at me?" Turley replied, "If the cap fits you, wear it; all I know, you have published to the world that an angel did present those plates to Joseph Smith." Whitmer replied, "I now say, I handled those plates; there was fine engravings on both sides. I handled them;" and he described how they were hung, and "they were shown to me by a supernatural power;" he acknowledged all.

Turley asked him, "why the translation is not now here." He said, "I cannot read it, and I do not know whether it is true or not." Whitmer testified all this in the presence of eight men.

The committee met, and brother W. Huntington made report of his journey to Liberty on business of committee.

The subject of providing some clothing for the prisoners at Richmond was discussed, and the propriety of sending two brethren to Liberty, to make sales of some lands, was taken up, and Elders H. G. Sherwood and T. Turley were appointed.

A bill of clothing for the Richmond prisoners having been made up, was presented and given to those appointed to go to Liberty, that they might procure the goods on the sales of land.

Saturday, April 6th. Judge King, evidently fearing a change of venue, or some movement on our part to escape his unhallowed persecution, (and most probably expecting that we would be murdered on the way,) hurried myself and fellow prisoners off to Daviess County, under a guard of about ten men, commanded by Samuel Tillery, Deputy Jailer of Clay County. We were promised that we should go through Far West, which was directly on our route, which our friends at that place knew, and expected us; but instead of fulfilling their promise, they took us round the city, and out of the direct course eighteen miles; far from habitations, where every opportunity presented for a general massacre.

This evening the committee met in council. Prayer by Elder Kimball. The business of the Council, being the order of the leaders of the Daviess mob, delivered

this day to the Saints in this County, to leave before Friday next.

Resolved: To hire all the teams that can be hired, to move the families of the Saints out of the county, to Tenny's Grove.

Resolved: To send H. G. Sherwood immediately to Illinois for assistance from the Saints there, in teams, &c.

The mission of Elders Sherwood and Turley to Liberty was deferred for the present.

Sunday, April 7th. The committee met in council at brother Turley's. Brother Erastus Snow made a report of his visit to the Judges at Jefferson. A letter from the prisoners at Liberty was read, and Daniel Shearer and H. C. Kimball were appointed to see Mr. Hughes and get him to go to Daviess, and tend the sitting of the Court there.

We continued our travels across the prairie, while the brethren at Far West, anxious for our welfare, gave a man thirty dollars to convey a letter to us at Daviess County, and return an answer.

Monday, 8th. - After a tedious journey, for our long confinement had enfeebled our bodily powers, we arrived in Daviess County, about a mile from Gallatin, where we were delivered into the hands of William Morgan, Sheriff of Daviess County, with his guard, William Bowman, John Brassfield, and John Pogue. The Liberty guard returned immediately, but became divided, or got lost on their way; and a part of them arrived in Far West after dark, and got caught in the fence; and calling for help. Elder Markham went to their assistance and took them to the tavern. From them he got a letter I had written to the committee, informing them of our arrival at Daviess.

Tuesday, 9th. Our trial commenced before a drunken grand jury; Austin A. King presiding judge, as drunk as the jury; for they were all drunk together.

Elder Stephen Markham had been despatched by the committee to visit us, and bring a hundred dollars that was sent by Elder Kimball, as we were destitute of means at that time; and leaving Far West this morning, and swimming several streams, he arrived among us in the afternoon, and spent the evening in our company. Brother Markham brought us a written copy of a statute which had passed the Legislature, giving us the privilege of a change of venue on our own affidavit.

Judge Morin arrived from Mill Port, and was favourable to our escape from the persecution we were enduring, and spent the evening with us in prison, and we had as pleasant a time as such circumstances would permit, for we were as happy as the happiest; the Spirit buoyed us above our trials, and we rejoiced in each other's society.

Wednesday, 10th, was spent in the examination of witnesses before the grand jury. Dr. Sampson Avard was one of the witnesses. Brother Markham was not permitted to give his testimony.

Our guard went home, and Colonel William P. Peniston, Blakely, and others, took their place.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 17, 1855.

FOREIGN INTELLIGENCE.—*Deseret*.—The December mail arrived from Great Salt Lake City, on the 31st January, bringing a goodly number of letters, and files of the *Deseret News* for November 9, 16, 23, and 30, from which we glean the following items.

The erection of the large new Bowery was rapidly progressing. The last train of the season, belonging to J. M. Horner and Co., and consisting of 18 wagons, loaded with goods, arrived on the 7th instant.

Brother Dimick B. Huntington, Indian Interpreter for Colonel Steptoe, in a late trip to Fillmore, talked with the Indians in the neighbourhood of Nephi, Manti, and Fillmore, and gave them much good instruction. They appeared friendly and well disposed, and it is probable they will all be peaceable, at least during the winter. Captain Walker, with a part of his band, passed through Iron County, on their way South.

The crops throughout the Territory, notwithstanding some loss from hail and grasshoppers, were amply abundant, and generally believed to be stored in a safe and proper manner, much of the wheat being thrashed. On the 23rd November, wheat was rating from \$1.30 to \$1.50 per bushel; potatoes, 75 cents; oats, \$1.75; and other produce in proportion.

The Mayor and Council of Great Salt Lake City had repealed all licenses for selling beer and intoxicating drinks, and both the Church authorities and the great body of the people were determined to sustain the city authorities, in putting down this traffic altogether.

Elder C. C. Rich, from San Bernardino, George Q. Cannon, who had been on a mission to the Sandwich Islands, and others, arrived in Great Salt Lake City, on the 28th November.

It is rumoured that Adams and Co. are about to start a regular express from San Francisco to St. Louis, by way of Great Salt Lake City. They expect to transmit news from New York to San Francisco in from 15 to 20 days, thus making the time from 5 to 10 days less than by the Panama route.

We quote the following from the *News*—"Colonel Steptoe, Lieutenants Mowry, Allston, and Tyler, U. S. A., Chief Justice Kinney, U. S. District Attorney Holman, with a part of Lieutenant Allston's company of Dragoons, and part of Lieutenant Mowry's company of Rifles, left this city, October 12th, on a tour south. They

went by way of Manti to Fillmore City, and returned by the usual travelled route to this city, on the 3rd instant. During this trip, Judge Kinney held the regular sessions of court in the 2nd Judicial District, and we hear his charges to the Jury much commended, as evincing a high order of official intelligence, marked by a gentlemanly bearing, and a pacific spirit entirely opposed to litigation. We have been informed by one of the party that several of them purchased lots in Fillmore City, very highly appreciating its material advantages for the seat of Government; that all were pleased with the condition and appearance of the different settlements, remarking that they were never more kindly received and courteously treated, nor did they wish to be."

Australia.—We have received the *Zion's Watchman*, for Oct. 14, and also a letter from Elder William Cooke, dated Oct. 13, from which we learn that Elder Robert Owens had arrived at Sidney, from Calcutta, in good health. President A. Farnham was about to open a mission in New Zealand, for which place he purposed sailing on the 20th of the same month.

The truth was gradually spreading and obtaining a firmer footing on every hand, but as usual, under such prosperous circumstances, there was much bitter opposition to the work.

APPOINTMENT.—Elder Thomas W. Russell is appointed to labour in the Warwickshire Conference, under the Presidency of Elder John A. Hunt, and the Pastoral charge of Elder Edmund Ellsworth.

FRANKLIN D. RICHARDS, President, &c.

DANIEL SPENCER, Counsellor.

Foreign Correspondence.

DESERET.

General Intelligence.

Historian's Office, Great Salt Lake City,
November 30, 1854.

Dear Brother Franklin—Amid the noise and confusion incident upon the Tithing Clerks moving the books out of their office, and the arranging of our own in their place, we would inform you, or at least try to, of the changes that surround us.

Mr. A. W. Babbit, Secretary of State, is the functionary intrusted with the control of the Council House; we accordingly have been cast out of it, not into outer darkness, but into the room in the north end of the Tithing Store House, which has been heretofore occupied by the Tithing Clerks. It will answer us a very good purpose through the winter; but

for a man as deficient of eyesight as myself, it would be more comfortable if a couple more windows could shed the light of heaven within its dark walls. The new Tithing Office is completed, and is a nice building.

The weather has been remarkably fine since our last, which was dated Oct. 30th. There have been a number of cases of sickness, and some deaths from dysentery and the mountain fever.

The people of Parowan have got their city wall 7½ feet high, and a great portion of it twelve feet, six feet thick at the bottom, and two and a half at the top. It is expected that the new furnace is in operation by this time. Nephi City is inclosed with a wall nine feet high. Brothers Dame and Harrison, Representatives from Iron County, are in the city.

Mr. Babbit has fitted up and carpeted

the Representatives' Room in the Council House in grand style; in the upper room the ceiling overhead has fallen down, and its place is supplied with cotton cloth. The sugar factory is inclosed, and they are now engaged putting up the machinery. The brethren are engaged putting on the roof of the new Council House.

I have recently visited nine towns in Utah County. Good health and plenty abound. Union Fort, on South Cottonwood, has become quite a town, many good two-story dwelling houses having been erected this season; the wall being about completed. They have a good two-story school-house, forty feet by twenty. Bishop Silas Richards has succeeded in gathering all the people of his ward inside the fort wall.

Our city authorities have abolished all the grog shops as nuisances; it may make some soldiers, and others who indulge, feel *rather* uneasy, that is, dry, like a fish may be supposed to be out of water. The Regency of the University met last night, and passed some resolutions to extend the teaching of the new Alphabet, and directed the regents to lecture in different parts of the country to encourage the getting up of schools.

Elder Benson has just visited all the settlements north of this county, preaching in nine towns, and has this day started on a visit to Utah County. The brethren who went to Iron County with Bishops Lewis, and Klinging Smith, have been baptized since their arrival, and are doing well.

There was six hundred bushels of Tithing Wheat brought to the office in this city from Springville, yesterday. The Social Hall will be re-opened on Saturday evening, December 2nd, with the play—"All is not gold that Glitters." About sixty adobe houses have been erected in Farmington this season; also a court house, thirty-five by forty-five, two stories high, is now receiving the roof. Elders Charles C. Rich and George Q. Cannon arrived in this city on Tuesday, November 28th, in good health. The Eastern mail has not yet arrived; we apprehend we may be again all winter without much news. The California mail was ten days behind its usual time, which is said to be in consequence of an alteration of the time of starting. Presidents Young, Kimball, and Grant are enjoying good health,

as also the members of the Quorum of the Twelve at home.

I remain, as ever,

Your brother,

GEORGE A. SMITH.

Elder F. D. Richards.

Practical "Mormonism"—Governor Young—Prosperity of the Saints.

Great Salt Lake City, Oct. 31, 1854.

My Dear Brother Stenhouse—While perusing the *Deseret News*, a few days since, I found that you were to be succeeded by Elder Daniel Tyler in the Presidency of the Swiss Mission, and it immediately occurred to my mind, that while in the Office at Liverpool, arranging for my departure from England for the Valley in 1853, brother Samuel W. Richards handed me a number of letters, among which was one from brother Stenhouse; and that if I now wrote by this next mail, there would be a similar favour from brother Eddington to Elder Stenhouse, awaiting him in the Office on his arrival from the Swiss Mission.

In the first place I have to state, that the contents of your letter cheered me much. The blessings you sought in my behalf, the confidence reposed in my stability and firmness in the cause of truth, together with the improbability of my yielding to an apostate spirit while journeying Zionwards, all inspired my soul with renewed energy to cleave to the light of the Gospel, and relax not my hold, however trying and varied the circumstances might be, through which I should have to pass, nor displace that confidence you had in me.

And now, after crossing the Atlantic, witnessing all the results of Saints being brought into domestic contact with each other, traversing rivers in floating hells, residing for a number of weeks in St. Louis, conversing with some of the greatest apostates (even with the now almost celebrated Gladden Bishop), seeing our once apparently faithful brethren turn out of their course, because of the offences of others, and difficulties by the way, having to contend with sickness and death in my own wagon, till within a short distance of the Valley, my cattle dying (four head out of six), and having now wintered and summered at the home of the Saints, heard instructions from the Lord's appointed and chosen ones, conversed freely

with the Prophet in my own house on several occasions, all in connexion with a thousand other channels by which I have gained invaluable experience, my testimony to you is—"All is right." God hath indeed spoken from the heavens, made known the laws and means by which man can regain the Father's presence, and continue in a sphere of never-ending progression of eternal and celestial existence.

True "Mormonism" is the greatest light that shines upon the face of the whole earth. I know it, and it seems to form a part or portion of the very essence of my nature, but the career of some men in this kingdom is curious and amusing, worthy the observance of a reflecting mind, for it affords great lessons, and enables us to dip a little deeper into the variety and character (although of one flesh and blood) of the human species, expanding our ideas and judgment, till we begin to learn the all-important principles that insure true happiness.

Men and women are drawn into the net, perform many evolutions, cut a few capers, play their part, and exit. What useful experience for the faithful. And while on your way to the retreat of the Saints, keep the mind's eye pearly, and see how many pretty boys and girls have been and are still dropping by the way, and such as have played their part well too.

These mountain regions present a beautiful aspect, but the greatest beauty consists in the fact, that they are the appointed portion of the earth, where our God has designed many of His great purposes relating to the latter-day-work should have their fulfilment; hence the Saints go to cheerfully, and effectually build up the kingdom, making adobies, felling timber in the canyon, erecting good and convenient houses, sowing and planting the fields with grain, conducting pure streams of water in all directions, for the comfort of the inhabitants. It is not, as some of our foolish brethren supposed before their arrival here, that the cities were already manufactured, and sent down from the skies for their immediate possession. But lo! and behold, the clay for adobies is still in the earth, till dug out by hard work, the timber for building and shade trees still in the canyons, the stone in the quarry, save and except that which has already been obtained by their

industry for the comfort and advantage of each individual, &c., requiring a compound of patience and perseverance, in order to reduce these rude materials of nature to the requirements and convenience of man.

O! that brethren would be wise and reflect, making use of the reasoning faculties with which they have been endowed, how much vexation and disappointment could be saved, and how much more effectually could they prepare themselves to enter all the varied circumstances through which a Saint is bound to pass, ere he can inherit all things according to promise. And I would here ask a question—Can a man, strictly speaking, inherit any one thing pertaining to this earth, before he has learned to govern that one thing; and can he rightly govern it before he learns the laws by which it is governed? Verily no. Then how necessary the daily experience we get; how important to begin at the beginning, working with shovel, pick, crow-bar, axe, spade, hoe, saws, &c., that we may learn, by practical experience, the cause that produces the beautiful variety we see in all material and living nature. Certainly the Gods ascended the scale of intelligence by this ladder.

Brother Stenhouse, I presume you will take this friendly hint, and provide yourself with all the above-named "Mormon" implements of industry, for you may be called upon to assist the Mayor (Jedediah Grant) in clearing out a mud hole, or to repair a ditch, and if you should be minus of the tools necessary, how awkward you will feel. You will pardon me, I know, for calling your attentions to these few items before entering upon your season of rest in the Valley—yes, it will be rest from your former labours, and your energies will be called into action, in quite another sphere, and it's first-rate "Mormonism" all the time.

Do try to undeceive the Saints in some of these matters, that their minds may be prepared to meet things as they really exist in the Valley—that they cannot possess houses till they build them, crops before they till the earth and work for them. All they enjoy must be the fruit of their own labour, but there are a thousand advantages which I could name the Saints have over every other people and place, that turn to their account in all their operations.

You have unquestionably gathered much

experience in your late mission, but a new field of *trials* and *scenes* will open up before you while on your way to this place. Yet inasmuch as your mind is made up to abide all the providences of Jehovah's movements with this people, as well as the nations, nothing will move you, and the same power that has been by you in the past, will continue and make manifest to your understanding the cause that produces every effect, and all will be right.

Every man learns more of himself, his neighbour, and friend, while on his way to these mountains, than he has, or could have, learned in all his life before.

I could communicate many more particulars bearing upon the leading features of the travel to Zion, but I am afraid the mail will close before I get this scribble in; and probably it is as well I cannot, for your many engagements before leaving England would cause the reading of so long a letter to be a tax on your time.

Suffice to say, I have the same confidence in your stability in the practice of every good and righteous principle under every and all circumstances, that you had in your humble servant, and I have faith that you will find the atmosphere of no place congenial to your spirit till you have a view of a portion of the Valley from the mountain top.

It is true, gathering places are selected in various parts of the States, but, unless you have direct counsel to the contrary, make good your way, nor allow of any stopping place between Liverpool and the city of the Great Salt Lake.

Let me say a word or two in relation to Governor Young. I believe it impossible for the Saints abroad to fully appreciate the worth and true character of this chosen one of God—his kind, fatherly care over the flock, in watching their interests by day and by night, merits the confidence, faith, and love of all who know him. He is certainly the only man (qualified of course by the power of God for the office) that could lead and control a people collected together from all nations, tongues, and tribes, and such varied and peculiar circumstances. He seems daily to increase in all the attributes of the Godhead, his countenance constantly bespeaking a soul inspired by the Spirit and power of God; and my prayer is, that you and I, with all the faithful, may be found treading his footsteps.

Inclosed, I forward you a programme

of our juvenile demonstration on the 24th of July last. The whole affair was one of great interest, and far surpassed its outline in the programme. The multitude of children collected on the occasion was such as to give strong presumptive evidence that the command given to our first parents—"Be fruitful and multiply, and replenish the earth," &c., was having a literal fulfilment in the valleys of the mountains. The children were beautifully attired, the order and decorum were admirable, and notwithstanding I had witnessed large assemblies of children in various parts of England on many occasions, yet I never saw an equal to this; it spoke volumes for the spirit of obedience that seemed to reign in the bosoms of the offspring of the Saints in these mountains. Yes, although they have had to wander with their parents from place to place, in consequence of sore persecution, and are now growing up as the hardy sons and daughters of this mountain region, I guess they will prove themselves tough chips by and bye!

The crops throughout all the settlements would have been very great this year, had not the destructive grasshopper interfered. However, there is enough and to spare for the stranger, and probably the Lord knows we could not take care of much more yet.

The increase of every department of the Church in this region is great, and bids fair at the present ratio of progress with other nations to outstrip them all.

The spirit of emigration, or rather to emigrate the Saints from all parts of the earth, seems to occupy a large portion of the authorities' attention, and the principal theme of discussion during three days of the last Conference was this subject. Will not this cause the hearts of the righteous poor to swell with joy and gratitude to Him who has the power to control all things for the good of His people?

We unitedly desire to be remembered to sister Stenhouse. Bid her be of good cheer, and continue as she has hitherto done, striving to bear all things with fortitude and patience, for great blessings await her.

A few lines on your arrival in the States will confer a favour, as they will come to hand months before you have the pleasure of passing through the last canyon.

My desire for the watch-care of heaven to be over you and yours during your entire journeyings to Zion, shall be before the Lord. Love to all Saints.

Yours in the Covenant of Peace,

WILLIAM EDDINGTON.

Elder T. B. H. Stenhouse.

*Position and Blessings of the Priesthood—
Gathering the Poor.*

Salt Lake City,
October 28th, 1854.

President C. H. Wheelock.

Honoured and beloved Friend—Our acquaintance and your uniform kindness have been of such a nature, together with our present associations, that I am not willing that a few piles of rocks or a few of old ocean's waves should sunder our communion, as indeed they do not, for although my hand has not spoken on paper, I have seemed often to be with you in spirit, travelling from place to place, and entering into those refined and sublime joys that none on the earth *can feel*, except they who, like you, have separated themselves from all things that would hinder their service to Jesus and his kingdom.

The great men of the earth task their talents and imaginations to picture characters and heroes of ideality, to touch the refined sensibilities of people, eliciting their sympathies. Historic page has carried, in living letters, the memory and deeds of the mighty of the earth, *but not among all* the characters of men pictured by the pen, is there anything that can claim the sympathy and admiration of a noble spirit as would that of an Elder of Israel, could *his* life and feelings and spirit be comprehended and known as they *are*. I need not enumerate to you, the bursting asunder of the *strongest* and *dearest* ties which bind man to his wife and children; the crushing of the impulses which prompt him to put forth his hand to accumulate property, rear habitations for the loved ones to dwell in; the wandering among a strange people with his life in his hands, his motives and character and labours misunderstood, met with ridicule and reproach. No, brother Wheelock, these and many other things are *too deeply* engraven on *our hearts*, by experience; *especially so* in your case, who have often made yourself a living sacrifice to this work. When I enter into the spirit of the thing, I *feel* to love with my whole

heart a *faithful* Elder, and I marvel not that Jesus said, "Offend not *one* of these *little ones*;" and surely *we*, as a people, could not *do* as we do, except the *Yoke* was made easy, and the *BURDEN* light, by the grace of God; something as Stephen's smiling countenance testified it was to him, while his tormentors stoned him to death.

Dear brother, while I write, my heart is full of joy and gratitude that I have felt His sustaining grace in a foreign land. I joy over you, who have walked so far in the path and counsel of the Saviour. And I believe it to be the case with many Elders in this Church, that they do not themselves appreciate and realize how far they *have* gone, and with *what faith* and *confidence* they have a *right* to come and ask the Lord for blessings, and also that there are *thousands* of the English Saints who do *not* appreciate the Gift of the Holy Ghost, and its office-work on their hearts.

I must beg your pardon for a preaching strain in this letter, but the pen seems over-ready to write from the abundance of the heart. I feel refreshed, strengthened, and much comforted, by my year's residence in this place, my heart seems *big* with desires for the salvation of man, and when I write to my friends who are in the Church, I seem almost constrained to pen something more calculated for the generality of Saints, or for the Gentiles, than for a private communication to those to whom I write. Our peace, our healthy location, our plentiful supplies of the bounties of life, our hopes, our lives, our freedom from the thralldom of ignorance and fear respecting heavenly things, and our knowledge are such, that we cannot refrain from desiring to help the down-trodden and oppressed sons and daughters of men, whose situation we can behold and appreciate as it is. This whole people seem more alive to the interest of the Saints in foreign lands than I have ever seen them before. The appeals of the Presidency and of brother Samuel W. Richards for means to bring them home to Zion, have elicited a strong response in the hearts of all *good* Saints, and *no course* has been neglected which can be made practicable for hastening on *that day* when they *may come*, not only by a *thousand* at a time, but by *tens of thousands*.

How consoling and how exquisite the pleasure, in years to come, for *us* and our children to look upon *ourselves* as *some* of

the instruments in bringing this to pass, and in ushering in the brightness of that Zion which shall shed its light over the whole earth.

The Quorum with whom you are associated are united, no dissension or trouble. You are fervently remembered in their prayers.

You have no doubt learned that your wife is safely delivered of a sweet daughter, being, in Scripture phrase, the "express image" of its father's countenance.

Much building and improvement has been done the past summer, and for an inland city, ours has presented a business aspect wholly characteristic of "Mormon" energy, and we are fast becoming in these mountain fortresses a great and noble people, whose only fear is that of the Lord.

But my sheet is full—I must close, desiring that you will remember me kindly to my friends and to yours, and accept for yourself a rich portion of affection.

CLAUDIUS VICTOR SPENCER.

WASHINGTON.

Appointment of Colonel Steptoe Governor of Utah.

Washington City, Jan. 4, 1854.

To President F. D. Richards.

Dear Brother—I deeply regret to inform you that the President finally declined to re-appoint Governor Young to

the office which he now holds. Lieut. Colonel Steptoe is the appointee.

The President seems quite friendly, and stated at a recent interview that he had received letters from Colonel Steptoe and Chief Justice Kinney, speaking in high terms of the Governor and people of Utah, and added, among other things, that he desired to do that which was best for the Government and the people of Utah, and that if he did not appoint Governor Young, he would appoint no one but a man of the highest character, believing that it would be better for our people that such a one should be appointed, for he would do us justice, and speak well of us, which would do much towards removing the prejudice against us, but I still urged the re-appointment of Governor Young.

The President has no idea of interfering with the domestic relations of our Territory. His Excellency spoke in the most exalted terms of Colonel Steptoe, saying that he was a gentleman and a scholar, and the most amiable and just man he ever knew.

The Colonel sustains a high character here, and numbers among his friends the Hon. the Secretary of War. Since Governor Young's reappointment could not be secured, which is a source of profound regret to us all, I know of no one who I suppose would be more acceptable than Colonel Steptoe, but his friends here believe that he will not accept.

Truly and respectfully yours,

JOHN M. BERNHISEL.

Matrimony—Disparity of Sex.

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females outnumber the males in the ratio of ten per cent.; so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would still be doomed to the torturing "hope deferred" of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants,

one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarried ladies in the city of Gotham!—at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In

this free republic, each man may exercise a sultanic despotism over his own affections; and, in the matter of matrimony, consult only his own inclinations. The natural consequence is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent of female citizens. We leave it to statisticians, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

But the remedy!—who can propose an efficient one? The same enormous dis-

parity does not exist in the rural districts, though even there the female population is the most numerous, generally; but still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the emigration of the unmarried female "element" to Utah, or the establishment of the "peculiar institution" of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.—*New York Sunday Mercury.*

Varieties.

TELEGRAPH FROM THE CRIMEA TO VARNA.—Messrs. Newhall and Co., of Gateshead, have received instructions from Government to lay a submarine telegraph between Balaklava and Varna, which are 400 miles apart. The *Black Sea*, an iron screw steamer, has sailed with the 60 men and the material for the work. Portable apparatus, with connecting wires, will enable the Allied Generals to use the telegraph in their own head-quarters. It is expected that the overland telegraph from Varna to Bucharest, will be completed before the *Black Sea* reaches Balaklava. By the end of February it is anticipated that a direct telegraphic communication will be opened between the head-quarters of the Allied Generals and Paris and London.

BRITISH ARMY IN THE CRIMEA.—No one can deny the melancholy condition of our army before Sebastopol. The accounts which arrive from that quarter every week are not only painful, but horrible and heartrending; and I am sure no one would oppose for a moment any measure that would be likely not only to cure, but to do anything to mitigate those evils. Sir, I must say that there is something, with all the official knowledge to which I have had access, that to me is inexplicable in the state of our army. If I had been told as a reason against the expedition to the Crimea last year that your troops would be seven miles from the sea, seven miles from a secure port—which at that time, when we had in contemplation the expedition, we hardly hoped to possess—and that at that seven miles' distance they would be in want of food, of clothes, and of shelter to such a degree that they would perish at the rate of from 90 to 100 a day, I should have considered such a prediction as utterly preposterous, and such a picture of the expedition as entirely fanciful and absurd. We are all, however, free to confess the notoriety of that melancholy state of things.—*Speech of Lord John Russell, Jan. 26.*

If we do not ourselves yet understand our position, our neighbours are not so slow. Our gallant allies do not carry our sick to the hospital for us, make our roads for us, contribute to our transport, and, finally, clothe us, without a due recognition of their own services and our dependence. The French papers announce that the British army is now wearing the uniform of France. Instead of the woollen greatcoats and the fur coats and other redundant upper clothing that, six weeks ago, we were assured were on their way to the army, we are now informed by our generous benefactors that Lord Raglan has been obliged to accept a loan of 10,000 greatcoats from General Canrobert. No one can say how low our poor soldiers will have to go in the struggle for dear life and vital warmth. No one knows how soon they will prowl round the French camp, begging for the corner of a tent, fragments of broken bread, the grease of the stewpan, and the bones of the pottage. They can no longer cook their meat, or dry their clothes, or boil their coffee, or warm their fingers, for there is no fuel to be ob-